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This conclusion is confirmed by the repeated references to singers in every stratum of the memoirs of Ezra and Nehemiah. Turning to the books of Chronicles, he finds that they are not only a source for the times which they describe, but also for the time in which they were written (p. 84). According to them (as in all post-exilic works) temple singers are always spoken of as Levites; but here it is quite impossible to decide whether the chronicler is describing the conditions which prevailed centuries before, or is reading back his own times into the past (*cf.* p. 102). That the latter may be possible he infers from the fact that in those days men depended not so much on written sources for their facts as upon memory; which seems to be obvious when we compare a section of Samuel with a corresponding section of Chronicles. Two accounts are often closely similar, and yet not *verbatim*; hence the natural inference is that the writer was not copying, but reproducing from memory what he had heard more or less imperfectly (*cf.* p. 137). In chap. 4 he finds that the name Asaph stands alongside of David since ancient times as one of the celebrated singers and poets. Jeduthun, he explains not as the name of the author of Pss. 39, 62, and 77, where it stands alone in the superscription, but as a musical accompaniment (*cf.* *hūjjedūth* in Neh. 12:8). The sons of Korah were a guild of singers.

A concise summary of the various points proven gives the work a fitting and most satisfactory conclusion. As a whole, the publication is a most praiseworthy and cautious piece of work, and is entitled to rank high among the ever-increasing literature on the Psalms. Köberle's attitude and tone are not unlike those of Robertson in his capital work entitled *The Poetry and Religion of the Psalms*.

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THE RELIGION OF ISRAEL TO THE EXILE. By KARL BUDDE, D.D., Professor of Theology in Strassburg. (= *American Lectures on the History of Religions*, Fourth Series.) New York and London: G. P. Putnam's Sons, 1899. Pp. xx + 228. \$1.50.

THE series of which this is a part is already known to readers of this JOURNAL. The present volume is a companion to Canon Cheyne's *Jewish Religious Life after the Exile*, published a year ago. In six lectures the author traces the development of Israel's religion from the

exodus to the exile, ending with deutero-Isaiah. A chronological table at the beginning helps the reader to follow the discussion with intelligence.

Professor Budde is so well known as an Old Testament authority that it is needless to say anything of the quality of the work embodied in this volume. The hand of the master shows itself throughout. The point of view appears in the first lecture, where the value of Hebrew tradition is discussed: "Biblical tradition, even of the oldest times, has proved itself to me to be in its main features trustworthy—I speak of the history of Israel as a nation, not of the stories of primeval and patriarchal times in Genesis." In accordance with this valuation of tradition the author is rather too cautious in using information from other sources; he declines, for example, to draw any conclusion from the mention of Israel in the famous inscription of Merenptah.

We have to do with the religion of Israel. The starting-point is the covenant with Yahweh at Sinai. Yahweh was the God of the Kenites, the God who delivered Israel from Egypt by the hand of Moses. The covenant was an expression of gratitude for this deliverance, and of faith in the ability of Yahweh to lead the people against their enemies. He was originally the storm-god. How his religion, as developed in Israel, became the ethical monotheism which we know is the problem. The author's solution is: "Israel's religion became ethical because it was a religion of choice and not of nature, because it rested on a voluntary decision which established an ethical relation between the people and its God for all time" (p. 38).

The question arises whether the choice of the Canaanite Baal might not equally have developed into an ethical religion. The author thinks not. The worship of Baal, as it established itself in Israel, was not a matter of free choice. The people were under a necessity, or felt themselves under a necessity, to worship the Lord (*Baal*) of the land in which they settled. Syncretism was the order of the day—syncretism in religion, the result of Israel's amalgamation with the Canaanites. Had it not been for the prophets, Yahweh would have been indistinguishable from Baal. Not all the credit can be given to the prophets, however. To some extent the priests, to some extent also the kings, wrought with them in the interest of Yahweh.

The greater part of the book recounts the ever fresh story of the prophetic war against Baal, commencing with Elijah and extending into the exile. One who wishes a popular presentation of the rise and growth of Israel's religion as now viewed by special students cannot do

better than read this book. It is in no sense the reviewer's work to go over the ground again. Let me say only this: The cry for a positive and constructive criticism should be silenced in view of a work like this.

I have not compared the German edition (announced by Ricker in Giessen) with the American copy. In respect of clearness and idiom the translation leaves nothing to be desired.

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ZUR THEOLOGIE DES ALTEN TESTAMENTS. Zwei akademische Vorlesungen. Von DR. RUD. KITTEL, Professor an der Universität Leipzig. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1899. Pp. 31. M. 0.70.

THE first of these lectures by the distinguished Leipzig professor has for its title "The Old Testament and Modern Theology." After indicating that the chief characteristic of modern theology is its investigation of the documents of the Scriptures from the historical point of view, and claiming that this is justified by the Protestant principle of freedom, he emphasizes the corresponding limitations of this freedom, viz., that it is the freedom of the Christian gospel. In other words, there can be no such thing as unbiased investigation, and the indispensable bias or presupposition for a true knowledge of the Scriptures, or, more exactly, of the Old Testament as a whole, is the Christian *Anschauung*. There is a personal attitude toward Old Testament problems, such as the idea of God, the Messiah, and prophecy, which determines the ultimate value of one's work on these subjects, and that is the Christian attitude. Without doubt much that the author maintains is true, but (1) the danger is that I take *my* Christian conception as the real and ultimate Christian truth, and thereby condemn the work of others who do not hold the personal attitude toward Christianity which I do; (2) it is fallacious to suppose that any personal presuppositions can, in the end, make facts speak otherwise than they do speak; in other words that the results of any work on the Old Testament are beyond the tests of reason, and therefore must be judged by an *a priori* estimate of personal attitude. The Leipzig professor is on very slippery and dangerous ground in this lecture.

In the second lecture, his inaugural address, Dr. Kittel discusses "Isaiah, Chap. 53, and the Suffering Messiah in the Old Testament."